10: Speck E-4, 5 (ca. 1925) 1931
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other wild creature whatsoever, that is said to be pure spirit. And also those twelve face-images in the Big House, and those prayer-sticks,[1] and the maize and fruit, all things indeed used in the Gamwing, it is said, are helpers when it comes to lifting up to the twelve levels of heaven above us where he dwells, our father the Great Spirit. 539X 825 [796]

And also there is a ruling of custom. The religious obligations sometimes require that the speaker, when talking, it is said, names over all these spirit-forces wherever they reside around the earth, calling upon them, as it is said: "Truly we are thankful that we have lived long enough to see the time come when these our grandfathers the trees bloom forth, and also the coming up of vegetation. 539X 776

[1] The twelve peeled rods held in the hands of the worshippers when they "raise their prayer to the twelfth level of heaven" to the Great Spirit by crying "ho" six times and "ha" six times, and pointing with the sticks to the image on the center post of the Big House. They are denoted by the term mamendahl-'kan'ak "the means of earnest prayer." In Harrington's study of Delaware religion no mention is made of the exact function of the prayer sticks (Harrington I, p. 103), though in the Munsee corresponding ceremony they are described (ibid. p. 131) as being used to drum with in time to the music, by those who wish to pray. There is another omission in reference to the prayer sticks (ibid. p. 103). Harrington speaks of a particular way in which the sticks "fall opposite each other" but no explanation is made. Discussion of these details will be found on page 60.

[2] Among the tree "grandfathers" thought of in particular is the maple from the sap of which native sugar is made.

Reference to the gift of the maple in yielding its sap for human use is a reminiscence of a widespread Algonkian usage. The Sugar Maple is sona'meci- "rock-place tree" (the Red Maple is called ɔsi'komes "grove tree"). This tree is the real Acer saccharum and is known to the Oklahoma Delaware only by tradition since they remember it in the north. They make a sugar now from the Red Maple, not as strong in flavor as the other, but mixed with Box Elder (awi'sal-t_o'nass "yellow twig") and Black walnut tu'kwi-meci- "round-nut tree") but the latter has such a strong taste that only a little may be used. Heckewelder (op. cit., p. 194) gives an account of Delaware sugar-making during the Ohio period. [824] [257]

Now as well for this water and for him our grandfather fire, and again this air, again this sunlight. When everyone has been blessed with such gifts it is enough to make one realize what kind of benevolence comes from our father, because he it is who has created everything."[1]

And now furthermore one more spiritual-force is said to be a part of creation up above. The first being mentioned is called day-moon,[2] and the night traveler[3] is called night-moon. And of several kinds of stars, the first one seen is that one from the sunrise direction, called 539X 821 776

[1] Zeisberger, before 1780 (op. cit. p. 129), had heard similar professions of gratitude; "They believe the Deity is graciously and mercifully disposed toward them, because he imparts power to the plants to grow, causes the rain to fall, and the sun to shine and gives game to man for his support."

[2] The designations "day-moon" and "night-moon" are widespread in northern Algonkian, (Munsee, Cree, Montagnais-Naskapi). Luminary would be a more exact equivalent of gi-'cux

[3] For the moon to be figuratively denoted as "night-traveler" is common in Eastern Algonkian (ni-bau'a-it- "night-walker," Penobscot, with cognates in the other Wabanaki languages; nanepaushet, Massachusetts (Trumbull, Natick Dict. p. 297).